

Varga xxix. 16. AswiNS, leaders (of rites), among'
 (all) invo-
 cations may my most earnest praise
 invoke you as a
 messenger, may it be (acceptable) to
 you.

17. "Whether, immortal (AswiNs), you
 rejoice in
 the water of the firmament, or in the dwelling of
 the
 worshipper,¹ hear this my (invocation).

18. Yerily this SWETAYAVAEJ, the golden-
 patted
 river, is of all rivers the especial bearer of
 your
 (praises).

19. As WINS, following a brilliant
 course, you ac-
 quire celebrity by the white river "worthily
 praising
 you, the enricher (of the people on its banks).²

20. Yoke your chariot-drawing
 horses, Yinr;
 bring them, YASU, encouraged (to the
 sacrifice);
 then drink our *Soma*; come to our daily
 libations.

Varga xxx. 21. We solicit thy protection,
 YĪTU, lord of sa-
 crifice, wonderful son-in-law of TWASHTRI.^s

follows: *tenet (vishudrulid} yathd vyddho mrigam
 abhilashitam
 desam prdpayati tadvat stutyd yajnam avaikalyena
 samdptim
 prdpayathah, "as a hunter by an arrow brings the
 deer to the
 desired spot (to its destination?), so ye by praise
 cause the
 sacrifice to attain completion."*

¹ *Isho vd grihe, yuvdm ichchhato
 yajamdnasyct* is Sayana's
 explanation.

² The river is said to have praised the *Aswins*,
 as the *EM%*
 lived on its banks. These banks are golden, and
 consequently
 enrich those who live near.

³ Sayana explains *Ttcahtri* here by *JBrahmd*
and refers for
the connection to the *Itihdsa** and other
authorities. *MaMdbara*
(Yajur-Yeda, 27. 34) says, *Vdyu*, or the wind,
having taken
water from *Aditya*, fertilizes it, as rain, and is
therefore as it
were his son-in-law, identifying *Twashtri* with
*A&itya**